Maqasid-Driven Tarbiyyah

A FRAMEWORK FOR PARENTS, SCHOOLS, AND ISLAMIC ORGANIZATIONS

Muhammad Nabeel Musharraf

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

لِوَجۡهِ ٱللَّهِ لَا نُرِيدُ مِنكُمۡ جَزَآءً وَلَا شُكُورًا

Only for Allah's pleasure! We neither seek reward from you nor thanks.

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YMNA

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FOREWORD:

Individuals with well-intentioned aspirations always seek opportunities to positively influence the upbringing of Muslim youth. However, they often find themselves in need of more clarity about the essential areas that require focus to achieve the greater objectives of Tarbiyyah – making our youth successful as individuals and transforming them into contributors toward the succes and transforming them into contributors toward the success of the whole Ummah. s of the whole Ummah. The absence of clarity regarding this matter can lead to eitherabout the essential areas that require focus to achieve the greater objectives of Tarbiyyah – making our youth successful in their personal lives and transforming them into contributors toward the success of the whole Ummah. The absence of clarity regarding this matter can lead to either a fragmented approach or an imbalance in directing efforts and attention where they are most needed.

To support those grappling with the challenge of holistic upbringing for Muslim youth and addressing related inquiries, we've developed a comprehensive Maqasid-driven Tarbiyyah framework outlined in this booklet through Q&A and checklists. The objective is to establish a structured foundation for the well-rounded development of children, safeguarding them from contemporary challenges, and instilling skills that empower positive contributions to the Ummah's revival. We welcome your feedback, suggestions, and ideas for continuous improvement of this initial framework.

Yours sincerely,
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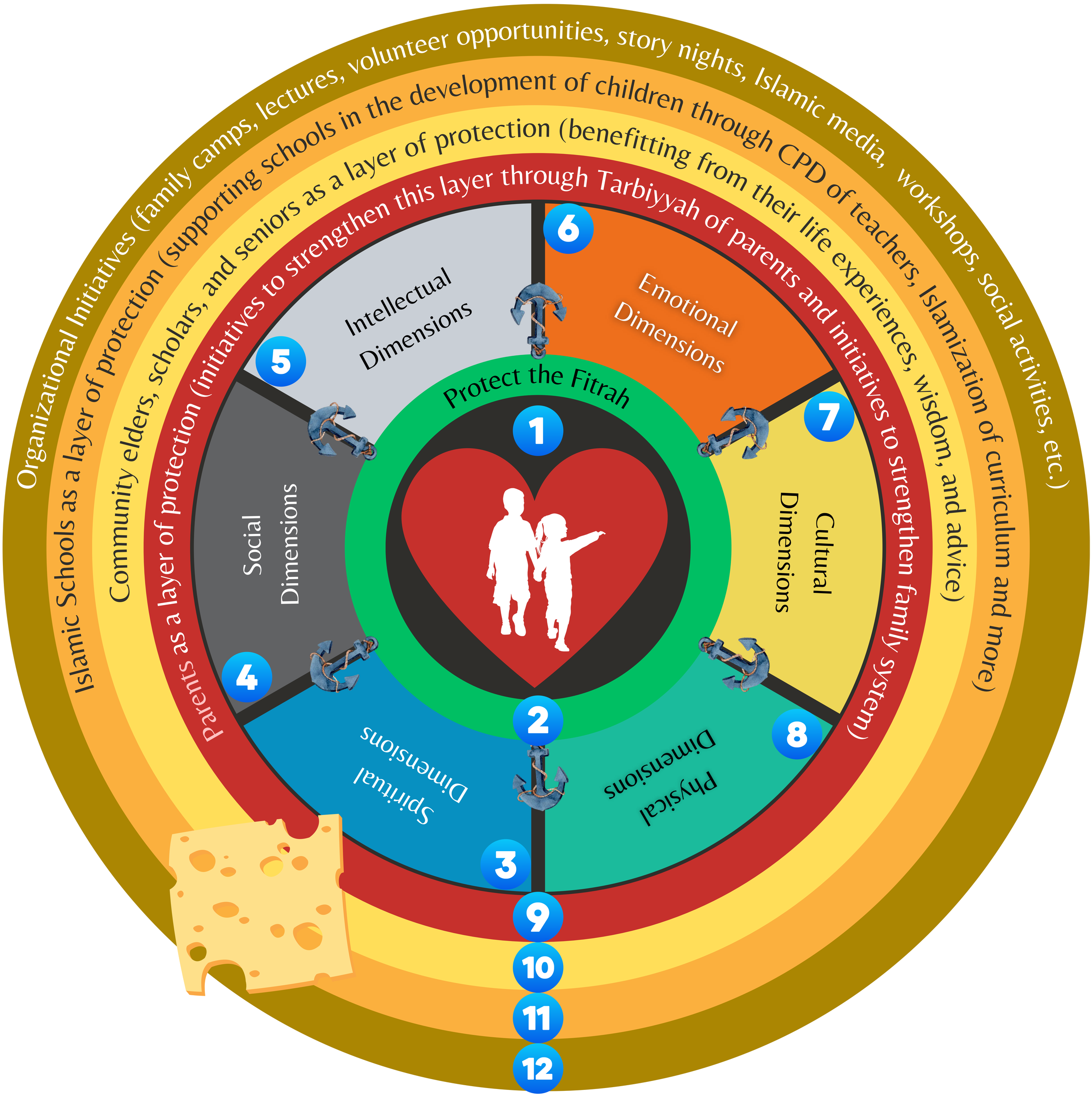
Maqasid-Driven Tarbiyyah framework

External threats and challenges


Organizational Initiatives (family camps, lectures, volunteer opportunities, story nights, Islamic media, workshops, social activities, etc.)
Islamic Schools as a layer of protection (supporting schools in the development of children through CPD of teachers, Islamization of curriculum and more)
Community elders, scholars, and seniors as a layer of protection (benefitting from their life experiences, wisdom, and advice)
Parents as a layer of protection (initiatives to strengthen this layer through Tarbiyyah of parents and initiatives to strengthen family system)
Protect the Fitrah
Intellectual Dimensions
Emotional Dimensions
Social Dimensions
Cultural Dimensions
Spiritual Dimensions
Physical Dimensions
1
2
3
4
5
6
7
8
9
10
11
12

13

- Greator Purpose
- Emotional Maturity
- Spiritual Capital
- Mental Capital
- Relationship Capital
- Economic Capital
- Moral Capital
- Tech Capital

What do the numbers mentioned on the diagram indicate?

1. The framework proposes children to be at the heart of our efforts as communities.
2. Children are born on Fitrah. This Fitrah should be preserved.

   In order to protect the children from external challenges and to achieve the developmental objectives, efforts have to be made in six dimensions. Points 3 to 8 highlight those areas.

3. Spiritual Dimensions
4. Social Dimensions
5. Intellectual Dimensions
6. Emotional Dimensions
7. Cultural Dimensions
8. Physical Dimensions

   Objectives relating to these dimensions will be achieved through four layers of interventions and support which are:

9. Parents
10. Islamic Schools
11. Community Elders
12. Islamic Organizations

13. Maqasid of the framework driven from the 5 greator Maqasid of the Shariah as well as the mission of لِيُظْهِرَهُ عَلَى الدِّيْنِ كُلِّهٖ

What can be the simplest way to describe this framework?

The top-level overview of this framework is as follows:

Identifying the challenges faced by Muslim youth

Purpose driven Tarbiyyah

Transforming children into future-ready Muslims

How does the framework take care of the 5 greator Maqasid?

The framework is strategically crafted to realize its objectives both at the individual and communal spheres. It underscores the imperative of safeguarding Deen, Nafs, Nasl, Aql, Maal, and Irdh on both individual and global scales. The preservation of one's faith (Iman) at an individual level is insufficient if the collective faith of communities and nations is endangered. Similarly, if a person is able to save his nafs and nasl from dangers, while the Muslim children and families in Palestine and other parts of the world are being butchered, the Maqsad of Hifz An-Nafs is not achieved. Recognizing this, the framework aspires to transcend individual efforts and extend its impact to the broader Ummah. Efforts at the individual level in the six dimensions mentioned in the framework result in preparing individuals for a global mission. This integrated approach acknowledges the intricate interdependence of various facets, forming a comprehensive strategy.

In this context, one can identify interconnections between the frequently emphasized Maqasid Ash-Shariah and the dimensions and objectives outlined in the framework. For example:

- Devoting efforts in relation to Spiritual Dimsnion contributes significantly to the safeguarding of individual faith (Hifz Ad-Deen). On a broader scope, however, the global protection of Deen requires investments in Mental, Economic, and Tech Capital as well.
- Analogous connections emerge between Hifz Al-Aql and Mental Capital, Hifz Al-Maal and Economic Capital, as well as Hifz An-Nafs/Hifz An-Nasl and considerations of Physical Dimensions, among other correlations.

and the community. It underscores the importance of recognizing and addressing the multifaceted nature of these connections to foster a more inclusive and effective approach to holistic development.

What are the key intended outcomes of this framework?

The following are the main intended outcomes of this framework:

- Preserving the Fitrah of children.
- Protecting them from the fitan (trials) of the present times.
- Equip the children with the skills and values that are necessary for the revival of the Ummah, لِيُظْهِرَهُ عَلَى الدِّيْنِ كُلِّهٖ .

Has YMNA identified any challenges faced by youth?

Some of the key challenges faced by youth are as follows. This list is by no means exhaustive; it only scratches the surface.

Challenges related to Deen and Spiritual Capital:

- Doubts in the minds.
- Attacks from false ideologies, including atheism and others.
- Incomplete understanding of Deen.
- Not practicing Deen.
- Lack of spiritual connection with Ibadat.

Challenges related to Intellectual and Mental Capital:

- Lack of Mukalama; Lack of critical thinking.
- Absence of stimuli to ponder bigger issues faced by the Ummah and the greater mission entrusted to the Ummah.
- Disconnection from history and essential knowledge.
- Being overwhelmed with non-value-adding activities.
- Career goals restricted to economic gains only.

Challenges related to Moral Capital:

- Identity crises.
- Negative self-perception.
- Imitation and media influences.
- Spiritual crises leading to moral crises.

Challenges related to Emotional and Relationship Capital:

- Discord within family; Taqwa missing in relationships.
- Low emotional control among parents and the broader community.
- Food choices and lifestyle impacting emotional control.
- Gender relations and gender-identification-related issues.
- Islamophobia and other attacks on confidence.
- Minority psychology.
- Mental health issues.

Challenges related to Health and Physical dimensions:

- Inappropriate food choices.
- Lack of physical exertion.
- Lack of connection with nature.
- Lack of sleep and poor lifestyle choices.
- Drug use and smoking / vaping.

What can be done to deal with these and other challenges?

The challenges faced by young Muslims should be critically analyzed in relation to, but not limited to, the following factors:

- Primary, secondary, and tertiary causes of these issues.
- Potential short- and long-term interventions, controls, and their comparative effectiveness based on root causes.
- Steps involved in implementing the identified interventions.

Based on the above, purpose-driven Tarbiyyah interventions should be planned and conducted.

What is the Fitrah that the framework intends to protect?

Fitrah refers to the original disposition which has the following characteristics:

Attributes of Fitrah
Qalb inclined towards accepting goodness.
Active seekers of knowledge.
Unaffected by external influences.
Inclination towards goodness, with aversion to sin.
Possessing Ikhlas (sincerity and purity of intention).
Tafakkur (reflective); innate desire to comprehend the world.
Free from artificiality.
Sadiq (truthful).

If a deviation is observed in these aspects, we should ponder and reflect upon its causes. Ask the question of ‘why’ a few times to dig deeper into the possible causes and their roots (see Appendix 1). Correctional and preventative measures should accordingly be taken.

What is the purpose of the six dimensions shown in the framework?

The incorporation of these six dimensions into the framework serves a twofold purpose:

1. Acting as anchors to protect the Fitrah, preventing deviations from the pure nature as children grow.
2. Utilizing the efforts within these dimensions as a means to attain higher objectives at the level of individuals as well as the Ummah.

What do the Spiritual dimensions refer to in the framework?

Efforts in relation to the spiritual dimensions will aim for Muslim youth to achieve:

- Cultivating extreme love (Hubb) for Allah SWT and His Messenger PBUH and formulating a greater vision of life grounded in this love.
- Cultivating a persistent awareness of the presence of Allah.
- Engaging in mindful worship by understanding its inner dimensions.
- Attaining purity of heart through sincerity (Ikhlas).
- Practicing self-accountability driven by a high level of Taqwa.

Tarbiyyah interventions in this regard can include:

- Individual as well as group reflection sessions on the Quran.
- Being in the company of people with a genuine sense of greater purpose, and superior Akhlaq and Taqwa.
- Participation in Seerah and history circles.
- Studying the lives of great Muslims.
- Reading books on relevant topics (e.g., inner dimensions of worship) and discussing them with peers.

- Visiting graveyards for reflection.
- Engaging in Shab Bedari's (I'tikaf nights).
- Contemplating the creation of Allah (e.g., star-gazing and reflecting upon them; followed by discussions on relevant Quranic verses).
- Retreating to quiet beaches or woods for moments of solitude with Allah SWT.

Would the above-mentioned interventions be sufficient to meet the objectives in this regard?

Not necessarily! The suggestions provided are merely examples. Each situation demands a solution tailored to its unique context. Parents, teachers, and community workers should reflect on the circumstances, engage in mashwara (consultation), and subsequently determine the most effective interventions. Employing multiple parallel interventions is consistently advisable.

So, does this framework suggest an event based approach?

The aim of this framework is NOT to foster a culture centered around occasional events or interventions. While such occurrences are beneficial, exclusive reliance on them will be detrimental. Consistency in inputs and sustained exposure, including the cultivation of a Maqasid-inspired culture, and the provision of mentoring and connections, are of paramount importance.

The framework seeks to establish environments within homes, schools, and communities where children can flourish. This requires not only working directly with children but also engaging with stakeholders whose values, behaviors, actions, and priorities significantly influence the well-being and development of children.

What is meant by Social dimensions?

The desired outcomes regarding Social dimensions will include:

- Being in the company of good people in society (as it would make it easy to practice religion, and the youth would not feel like candles in the wind).
- Having a strong sense of belonging and connection to the broader Muslim community, along with an understanding of its key challenges.
- Helping others and seeking help from trustworthy individuals when needed.
- Understanding the rights and responsibilities of various roles and fulfilling them.

Some potential developmental interventions can include:

- Mentoring sessions (regarding parent-hood, family ties etc.)
- Solution-oriented workshops (e.g., Social Rights, 'Strategic Vision,' addressing global situations of Muslims, and more).
- Attending meetings of Muslim charity organizations to gain insights into the challenges they address.
- Visits to old-age homes and participation in homeless runs
- Providing community service opportunities to children.
- Family and community events with youth volunteering.

What is meant by Intellectual dimensions?

In the realm of Intellectual dimensions, the following are key intended outcomes:

- Iman Ala Wajhil Baseerah (firm belief with deep conviction and understanding in the heart).
- Connection with the overarching Maqasid of the Quran.
- Comprehension of the broader state of the Ummah.

- Clarity about strategies for revival and renaissance.
- Conviction about the superiority of Islam over all religions, ideologies, and philosophies (e.g., communism, capitalism etc.).

In this regard, interventions may include:

- Individual and group reflections on the Quran.
- Language courses (Arabic and other languages with significant Islamic literature) to enhance direct understanding of the Quran and Hadith.
- Promotion of lifestyle choices fostering intellectual development through mentoring and suitable media products.
- Authoring books on relevant topics, establishing libraries, and encouraging community reading.
- Real-life problem-solving engagements.
- Reflection sessions on the poetry and thought of eminent Muslim thinkers such as Allama M. Iqbal and Maulana Rumi.
- Development of a study Maqasid-driven syllabus for children.
- Research projects and debating contests.
- Workshops, camps, study circles, book clubs, storytelling, and reflection sessions focused on the mentioned objectives.

This dimension holds particular significance in contemporary times. Children need intellectual answers to their questions, and expecting that they will follow whatever their parents do is not practical. When they grow up, most of the youth will only adhere to practices that resonate with them intellectually.

It seems as if some of the interventions are repeating. Why?

It is because many of the interventions contribute to development across multiple dimensions. For example, reading the Quran fosters growth in intellectual, spiritual, emotional, and other dimensions.

This holds true for many other interventions as well, such as connecting with nature, participating in sports, attending lectures, workshops, and reflection sessions, among others.

What is meant by Emotional dimensions?

This dimension is related to two interconnected aspects:

a) Acquiring Emotional Intelligence, and
b) Cultivating an emotional attachment to the Deen and the Muslim Ummah.

Emotional intelligence will empower the youth in developing self-confidence, fostering meaningful relationships, and exceling in diverse roles they will undertake in their lives — be it as a father, brother, sister, husband, wife, employee, and most importantly, as Abd of Allah.

Regarding emotional attachment, the desired level is represented by:

- Intensely loving Allah SWT and His Messenger PBUH.
- Eagerly desiring to meet Allah SWT and His Messenger PBUH, in a state having strived to please them in one's lifetime.
- Taking great pride in the Muslim identity.
- Experiencing pain when any part of the Ummah suffers.
- Feeling profound discomfort when Islam is not implemented as a system of life.
- A strong aversion to sin and the lifestyle of sinfulness.
- Affection towards the people of God
- Having compassion and empathy towards all of humanity and every creation of Allah SWT.

Efforts in the Intellectual and Spiritual Dimensions will play a pivotal role in fortifying emotional attachment. Attainment of purity and softness of hearts are the prerequisites for cultivating appropriate emotional responses and attachments.

Additionally, the following may prove beneficial:

- Providing such Murrabiyeen to youth who exemplify love, action, and emotional intelligence.
- Mukalma about the potential emotional sistuations that the youth can come across and discussion about effectively handing them.
- Conducting workshops to explain the state of the Ummah
- Engaging in internships with visionary companies and projects.
- Cultivating attachment through arts, crafts, and media.
- Embarking on history tours and spiritual tourism.

What do the Cultural dimenisions refer to?

In the context of this framework, Cultural dimensions do not refer to the culture of the country or community where one resides. If that local culture aligns with the Islamic way of life, it can positively contribute to the Social dimension, facilitating the practice of an Islamic lifestyle. However, if any aspects of that culture contradict Islamic principles, those elements must be abandoned and Hijrah should be done if that is not possible. This requires developmental work on the dimensions explained above.

Concerning the cultural dimension, our focus is specifically on the culture within the home, encompassing values, beliefs, norms, rituals, behaviors, and more. Children gauge the significance of

based on what holds the most prominent status within the household and for what sacrifices are made—whether it's entertainment, money, enjoyment, food, a job, or God! Parents should strive to establish 'Allahu Akbar' as foremost in the household. This commitment should manifest in their decision-making, priorities, words, actions, and life goals. To achieve the objectives related to this aspect, the community needs to work on creating model mothers and fathers who are determined to achieve the greater Maqasid of Tarbiyyah.

What do the Physical dimensions refer to?

Physical dimensions encompass the following aspects:

- Connection with nature
- Attainment of physical strength and prevention of diseases
- Self-care in terms of sleep, food choices, general health, sexual health, and other related aspects.

Potential interventions in this regard can include:

- Engaging in team-based sports such as football or basketball.
- Engaging in exercise and fitness training
- Embarking on hiking and morning walks.
- Practicing horse-riding and archery.
- Involvement in fishing, boating, and swimming.
- Engaging in star-gazing.
- Watching documentaries related to nature.
- Participating in tours and camps.
- Volunteering in activities requiring physical work

These activities not only contribute positively to the Physical dimension but also benefit other dimensions, including intellectual, social, emotional, and more.

For instance, spending time close to nature, especially in the mornings, promotes better mental health. Improved mental health facilitates clearer thinking and better decision-making in life, as is the case with the other aspects listed above.

What are the four circles in the framework surrounding the six dimensions explained above.

These are the four groups of individuals who will drive development opportunities across the six dimensions. Each group bears the responsibility of working towards achieving objectives for every dimension. Collaboration and support are essential among the people in these layers; for instance, Islamic organizations must collaborate with parents, elders, and schools, beyond their specific responsibilities. Similarly, parents need to engage with elders, schools, and Islamic organizations to offer appropriate opportunities to their children, while also understanding their own roles and specific responsibilities, and so forth.

But isn't it the case that at times, only one or more of the above layers do not play their role, and yet children excel in terms of the success factors outlined for each dimension above?

Certainly, objectives can be achieved if a specific layer is exceptionally robust; it may suffice on its own. However, the true strength or success of that layer remains uncertain until there are no more opportunities to rectify its shortcomings, such as when the children become adults, etc. Realizing at that time that something was amiss would be too late.

These layers function akin to a swiss-cheese framework: if something is overlooked by one layer, it is addressed by another. In the absence of contribution from multiple layers, the risk of failure is higher.

What is the role of parents?

Parents are the tree upon which children hang as fruits. The nourishment for children's character and spirituality heavily depends on parents. Therefore, parents should firstly work on themselves and then their children. Some of their responsibilities include:

- Developing the correct conception of life and its purpose.
- Embracing the right values.
- Possessing emotional intelligence.
- Fulfilling the developmental needs of their children.
- Nurturing character, creativity, and confidence in their children.
- Cultivating situational awareness and adept handling.
- Interacting with their children in the correct manner (i.e. respecting them, welcoming questions, being genuine in their interactions, loving unconditionally, valuing them, and so on).

It's not possible to cover all important aspects of parenting in this brief booklet. However, we highly recommend that all parents enroll in relevant courses through ERDC, chaired by the respected scholar and educational psychologist, Salman Asif Siddiqui.

What if this layer is not functioning well?

In this situation, those who have higher levels of emotional attachment with the deen and higher intellectual, moral, and spiritual capital will need to rise and take initiatives to assist in improving the state of this layer.

What are some of the reasons this layer fails?

There are many factors that can contribute to this, including but not limited to:

- Parents not being attached to the Deen.
- Lack of clarity about the Deen.
- Insufficient capital in the dimensions explained in this framework.
- Discord between husband and wife.
- Incorrect priorities in life, where money or other factors are the 'biggest' in parents' lives in actual terms, even though they might be saying 'Allahu Akbar' in their words.

Parents should conduct a self-assessment and try to correct themselves where they are not meeting the target. Islamic organizations can, and should, also assist in recovery as well as preventive interventions in relation to all of the above.

Why are ‘Community Elders’ mentioned as a layer?

Children have much to learn from seniors and the elderly. They carry a rich history of life experiences, situations, and contexts that can greatly benefit the younger generation. In the industrial age, children have often been confined to groups of peers of the same size and age, a reflection of the industrial batch production framework. However, humans operate differently. Wisdom and values flow among humans through a process akin to osmosis. This is why, in our traditional Islamic system, individuals of various ages and experiences used to sit together, mutually benefiting from each other. This practice enabled children to attain higher maturity at an earlier age.

Therefore, there is a need to re-establish the connection between children and elders who possess the right perception about life and our true purpose.

How do Islamic schools serve as a layer of protection?

Children spend more time at school than at home, making it crucial to establish good Islamic schools in the community. Schools need to focus on several important dimensions, including but not limited to the following:

- Islamization of the curriculum to present information and knowledge as a cohesive whole rather than disjointed segments. This approach is detailed in the book 'Taleemat' by Maulana Maududi.
- Implementation of a curriculum for values alongside subject-specific curricula, with the entire institution embodying and demonstrating those values.
- Nurturing the natural creativity and curiosity of children, as expounded in the book 'Learning All the Time' by John Holt.
- Providing opportunities for children to collaborate with adults in solving real-life problems.
- Ensuring that teachers and management behave in a manner that brings them closer to Islam and the Islamic way of life, fostering a positive environment.
- Identifying and nurturing the unique talents of children.
- Training teachers to become mentors for children so they would love to connect with them
- Providing libraries and media resources suitable to the needs of children
- Providing opportunities for physical activities and sports

How do Islamic organizations serve as a layer of protection?

They have a very big role with a very short description of it. Their responsibility is to function as a safeguard for all other layers and orchestrate development opportunities across each of the six dimensions.

What do we intend to achieve in regards to the Maqasid mentioned in the framework?

A brief description of each of them is as follows:

- Greater Purpose: By embracing this framework, children should grasp the profound purpose of why we are designated as Caliphs on earth. The directive to make Islam prevail over all ways of life ought to manifest as a greater purpose in their lives. If they acquire this understanding, it will empower them to adopt a lifestyle markedly distinct from one solely centered on eating, sleeping, working, self-entertainment, and eventual departure from the world.
- Spiritual Capital: The framework aims to foster the attainment of a heightened level of spirituality and Taqwa. Hearts should be pure, capable of embracing what is virtuous and rejecting what is sinful. The goal is to instill an innate love for goodness and an inherent aversion to evil to foster better decision-making. To serve the greator purpose, spirituality is an essential pre-requsite.
- Relationship Capital: For our next generation to thrive in their lives and effectively serve the Ummah, they need to cultivate robust relationships both within and outside their families. If their minds are preoccupied with concerns about relationships

falling apart, they won't be able to concentrate on their broader mission. Husbands and wives should unite in their vision to serve the Ummah for true success. The framework, in sha Allah, will foster the necessary emotional maturity for this, endeavoring to create role frameworks among parents and community members.

- Moral Capital: The history of the world demonstrates that if a nation fails to uphold the discipline and essential ethical standards required for global leadership, that leadership is eventually taken away from them. Moral Capital is the guarantor of leadership. To revive the glory of our Ummah, we must cultivate unwavering morality rooted in Taqwa.
- Emotional Maturity: Children should be able to comprehend their emotions and their triggers. They should learn how to respond to situations and channelize their energies effectively. The framework aims to develop emotional intelligence and maturity in handling various aspects of life. In addition, they should have an emotional attachment and deep love for Islam and Muslim Ummah. This love would trigger action and drive vision.
- Mental Capital: Mental capital enhances decision-making in life by prioritizing long-term goals over short-term gratification and directing efforts toward areas aligned with the greater vision of life. It also cultivates a deeper understanding of Islam and its distinctions from other life systems, fostering "Iman Ala Wajhil Baseerah" (faith with insight). Additionally, it empowers the initiative to safeguard and enhance the mental capacity of young Muslims by promoting mental health.
- Economic Capital: This aims to achieve financial independence

for Muslim, both as individuals as well as collective bodies. We should endeavor to minimize dependence on external assistance. Achieving this objective requires fostering an entrepreneurial spirit and adopting a purpose-driven economic approach. Career choices should be aligned with the Ummah's broader needs, emphasizing disciplines such as humanities, law, social science, politics, international relations, and psychology.

- Technological Capital: The nations dominating global politics possess superior military and technological capabilities. If we aspire to lead the world, we must strive to be at the forefront of technology. The framework should focus on instilling curiosity and a clear understanding of the broader perspective. Regardless of the professions young Muslims choose in their future lives, they should do so with a vision for the Ummah.

This seems to be a huge task. How can parents alone or Islamic organizations alone can achieve these Maqasid?

We can achieve this if we work together and support each other in goodness. No single organization can achieve all this. Parents themselves cannot achieve all of this by themselves. We, therefore, must actively support all commendable initiatives. While certain organizations may concentrate solely on technology, they become integral to our overarching mission if they do so with a clear vision. Similarly, organizations emphasizing entrepreneurship exclusively contribute to our larger mission when guided by a vision. This approach allows for the division of work among various organizations, each specializing in its unique area of interest. It underscores that having multiple organizations with aligned end-goals is not a drawback; instead, it is a prerequisite for success.

Appendix 1: 5-Why Analysis Template

What is the problem?

Analyse all possible causes and the potential solutions for them.

What causes this?	Solution for this cause
What causes this?	Solution for this cause
What causes this?	Solution for this cause
What causes this?	Solution for this cause
What causes this?	Solution for this cause

Appendix 2: Plan (for Parents)

Time period (e.g. quarter or year etc.)

	Spiritual Dimension	Social Dimension	Intellectual Dimension	Emotional Dimension	Cultural Dimension	Physical Dimension
Greator Purpose						
Spiritual Capital						
Relationship Capital						
Moral Capital						
Emotional Maturity						
Mental Capital						
Economic Capital						
Tech Capital						

Will this plan meet all the developmental needs and contribute towards the achievement of all Maqasid?

Appendix 3: Plan (for Islamic Organizations)

Time period (e.g. quarter or year etc.)

	Spiritual Dimension	Social Dimension	Intellectual Dimension	Emotional Dimension	Cultural Dimension	Physical Dimension
Greator Purpose						
Spiritual Capital						
Relationship Capital						
Moral Capital						
Emotional Maturity						
Mental Capital						
Economic Capital						
Tech Capital						

Will this plan meet all the developmental needs and contribute towards the achievement of all Maqasid?

Appendix 4: SWOT Analysis

Kindly gather feedback from parents, children, and volunteers to identify our strengths, weaknesses, opportunities, and threats (SWOT). Note that this SWOT template is applicable for assessing the performance of both Islamic organizations and parents. Conduct this evaluation at leaast every six months and implement corrective actions accordingly.

STRENGTHS	WEAKNESSES

OPPORTUNITIES	THREATS

وَمَا تَوْفِيقِيٓ إِلَّا بِٱللَّهِ ۚ
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

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